

The Brooklyn Jewish Center Review

Hitler — The Zionist Maker

Meyer Amschel's Grandson Dies

Ludwig Boerne — First Among
Nazi-Banned Authors

The Jews Must Save Judaism Before
Judaism Can Save The Jews

Genizah Discoveries

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NOVEMBER

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The Brooklyn Jewish Center Review

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Taxing Public Institutions—Is It Fair?

THE City of New York, in its efforts to raise sufficient funds to meet its budget,—especially its added financial burdens to meet the emergency relief measures,—is searching new sources where these moneys may be secured, and new methods how these funds may be realized. No one can find fault with the city authorities for these endeavors, because every thoughtful citizen realizes that these moneys must be raised if the city is to continue to function as a corporate and social entity.

We feel however that unjust methods cannot wholesomely serve a just claim, even as injustice can never be a means to just ends. To tax public eleemosynary institutions, institutions that serve the public and that are maintained through public contributions, be they of a religious, educational or charitable character, would be the most unwise, as well as the most unjust method to secure the funds that the city so deservedly needs. If a Church or Synagogue, Hospital, School or Home, owns real estate for investment purposes only, and this land or these buildings do not serve the public, of course they should be taxed and the city reap its share in the profits that such property brings to their owners. But we affirm, and we believe that we express the opinion of all thoughtful citizens, that as long as such institutions are not maintained for an individual's financial profit, and, especially as long as such institutions must themselves constantly appeal to charitable and idealistic citizens for financial sup-

port, it would be calamitous for them to be subject to the burden of a city tax.

We go further and again we claim that you cannot establish a hard and fast rule to guide the city's decision in each and every case. The fact, for instance, that a Synagogue or Church permits its members to celebrate a marriage or confirmation within its walls, or allows its building to be used as a gathering place for a social function of another charitable society, does not—of itself—put that Synagogue or Church in the class of a private catering establishment. In the case of the Synagogue, especially, it is only restoring an old Jewish custom and tradition which made the Synagogue the Center of all Jewish communal life. No individual, except the necessary employees who are engaged for this purpose, profits by such arrangements. To disregard all the public good and public service that an institution accomplishes, and simply to judge it—in the matter of taxation—by such singular activities, would be an injustice, which, we are confident, the City authorities would not want to their credit.

Former Center Pupils Now Teachers

WE are beginning to reap the fruit of our labors in behalf of our Center. Much effort has been expended in our Hebrew School to implant in our children a love for our people and faith, as well as a knowledge of their spiritual heritage. It is good to see that in the case of many, they have continued their interest in these themes even after their graduation.

In the Religious School, which our Center conducts on Sunday mornings, four of the instructors out of a total staff of seven, are graduates of our Hebrew School and former students of our Post Graduate classes. A number of our graduates are also teachers in Religious Schools of other Synagogues and Temples. We may indeed rejoice and be proud of the fact that we have succeeded in raising a group who are not only well taught themselves, but who can now be entrusted with the task of teaching others the priceless lessons that they have learned.

—I. H. L.

The Library of Nazi-Banned Books

THE committee for the organization of the American Library of Nazi-Banned Books, a temporary home for which has already been prepared in the Brooklyn Jewish Center, is now selecting the books and arranging for the opening of the library. It will be ready to announce the date of the opening in the next issue of the Review.

Meyer Amschel's Grandson Dies

By JOSEPH WOLFE

THE death of Baron Edmond de Rothschild on November 2 took away an almost legendary figure from the world. He had lived a long time, eighty-nine years, and his benefactions during that period had made his name familiar to every Jew.

Baron Edmond was the grandson of Meyer Amschel Rothschild, the first of the famous financiers. Probably it did not occur to many people during the latter part of his life that in him we had an actual grandson of the historic Meyer Amschel, that historic Meyer Amschel who has been the subject of a library of books, of many plays, and of motion pictures. Now it becomes a romantic thought, and it brings regret that we did not appreciate this relationship earlier.

The history of many great fortunes contains a rather ironic chapter on how part of these fortunes were absorbed by various charities, the huge sums accumulated thus being returned to the public. There is a similar chapter in the history of Baron Edmond de Rothschild's fortune. It is estimated that he spent about twenty million dollars on Jewish colonization in Palestine.

The Baron was the son of James Rothschild, who founded the Paris branch of the family banking house. James came to Paris at the age of nineteen, and within the comparatively short space of twenty-five years had amassed the tremendous sum of six hundred million francs. It is said that his fortune was second only to that of the King of France.

Through the peculiarity of circumstance Edmond, who was born Abraham Benjamin, was never active in the business of his family, and was able to devote his full time to his charitable enterprises and other personal interests. His father died when he was twenty-three. Edmond was considered too young, so the family story runs, to assume management of the banking house (although James founded it at nineteen) and his older brother, Alphonse, took up the sole direction of the bank. When Alphonse died Edmond was considered too old to head the firm, and he gave way to his sons James and Maurice, and his nephew, Robert Philip.

The Rothschilds in Paris had always taken a deep interest in Jewish matters. Edmond's mother, Betty, was even very devout and gave herself to prayers thrice a day. On several occasions James had to come to the assistance of his brethren in the East. He sent boatloads of food and clothing to the Jews of Damascus during the notorious ritual murder charges there, and in 1854 he provided funds to Jerusalem institutions.

Edmond then was reared in an atmosphere which made him responsive to Jewish needs.

The Russian pogroms of 1880 brought him actively into the work with which he was to be associated during his lifetime. It seemed to him that monetary relief might be of immediate benefit to the victims but could in no way prevent future persecutions of the Jews. He began to incline strongly to the idea of Jewish colonies, where Jews who suffered in their native lands would be free to live a peaceful life and develop their cultural and commercial talents without interference.

HE was first approached by a former president of the Republic of Santo Domingo, General Luperon, who had a plan for settling Jews in Santo Domingo. Rothschild was interested in this scheme, but upon investigation it was discarded. Then the Chief Rabbi of Paris, Zadoc Kahn, brought to him Rabbi Samuel Mohliver and Joseph Feinberg, the leaders of the Chibath Zion, which had established the colony of Rishon le Zion in 1880. They only came to ask his assistance for this colony, but when they left they had converted him into an ardent patron of Palestinian colonization. He gave Rishon le Zion 30,000 francs, and then set about on a comprehensive plan to settle Jews in their ancient homeland. A decade before Herzl published his "Jewish State" the settlement in Palestine was firmly established, supervised by Rothschild and the Jewish Colonization Society.

Political Zionism however found no supporter in the Baron. In 1896 he and Herzl met, and the meeting definitely indicated to the latter that he could not rely upon Rothschild in his battle for a Jewish state in Palestine.

When he was only forty-five years old the Baron thought that he was dying, and in settling his affairs he gave over the management of the thirty colonies he had founded or supported to the Jewish Colonization Society, and endowed them with fourteen million francs. When his life was spared he continued his work as zealously as before, and as time went on he became a familiar figure in modern Zionist work, although he was never a member of the Zionist Organization. When the Jewish Agency was created he was unanimously elected the Honorary President. Of his later help to Palestine it might be mentioned that he gave a half million dollars to carry out the Ruttenberg electrification plan, and a hundred thousand dollars for Hebrew schools. He also financed the settlement in Palestine of a large number of Jewish refugees from Germany.

To perpetuate his name on Palestine soil the Keren Hayesod will establish a colony named *Edmond*. The entire proceeds of the Keren Hayesod for the current year will, with the approval of the Jewish Agency, be devoted to this purpose.

A good insight into Baron Rothschild's character, personality and Palestinian views, can be obtained from a speech he made on his fifth, and last, visit to Palestine, in 1925. A few quotations from this address follow:

"I never thought that all the Jews could settle in Palestine. It was my belief that it was important to create a center where the Jewish genius and the great spiritual culture of our race might develop, and by its development react favorably on the condition of Jews throughout the world.

"How wonderful is the development of the Jewish people! Everywhere new colonies have been founded, and they are prospering like old ones. Jewish towns have been built. Tel Aviv has become a great city. Private initiative is creating various industries and we can, therefore, say with certainty that the National Homeland stands on two foundations—agriculture and industry. But the true character of the National Home is revealed ultimately only through its spiritual and moral achievement.

"From the time when I first visited the colonies, I continually insisted that Hebrew must be the language of instruction in the schools and I was overjoyed to see our ancient tongue coming back to life."

(Continued on Page 22)

HITLER — THE ZIONIST MAKER

By DR. ISRAEL H. LEVINTHAL

PALESTINE, as we have seen, is the land of modern miracles,—and one of the greatest of these miracles that it has wrought is presented to us in the role of the German Jews in Palestine. Eretz Israel is the land of the dramatic,—where the Drama of Jewish life is constantly being portrayed with all the elements of interest, fascination and emotional climax,—but one of the most interesting acts in all that drama is the one that deals with the 15,000 Jewish souls who escaped the terrors of Hitlerism in Germany to make Palestine their new home.

You have to know something of the background of these German Jews before you can really begin to understand their relationship to their new environment. The great majority of German Jewry were on the verge of complete assimilation. As so many of them told me in Palestine, in another generation or two, most of them would have been lost to their faith and people. Their attachment to German culture, to the German ways of life, to Germany itself surpassed, in intensity and fervor, that of the Germans themselves. Zionism had a difficult road to travel in Germany. It made less headway there than in any other land. Zionism, these German Jews felt, was all right for the "Ost Juden", but had no place and no meaning in their lives. Outside of a small loyal group, Zionism had few followers in Germany, and in fact, the great majority fought it as a dangerous movement that tended to keep alive those very aspects of their Jewishness which they were eager to surrender and to forget.

Suddenly, as by a volcanic eruption, they were cast out of that life that they thought was their very own. After a residence of a thousand years they were suddenly regarded as aliens, and the very elementary rights of human life and opportunity were denied them. And irony of ironies, the only place where they could go to find a haven was the very land they formerly scorned and ridiculed.

If drama consists of elements of surprise and the unexpected, then you have here a drama worthy of the pen of the greatest of playwrights. When

I consider what happened to German Jewry I am reminded of the comment of the ancient Sage on the dove that Noah sent from the ark and that returned to the ark because "the dove found no rest for the sole of her foot". Says the Rabbi: "Had she found rest, she would never have returned!" Had the German Jews found rest in Germany, the land they made their own, they would never have returned! But, alas, in the flood of hate and terror that came down upon them, they found no resting place, and so came back to the ark of Jewish life, to the haven which the Jewish people, through so much sacrifice, had prepared for them.

IN all our discussions of the German Jews, however, we must not forget that small element that has always been loyal to *Eretz Israel* and to the ideals of a nascent Jewish people. In Palestine you meet both of these types of German Jews, and in discussing the reactions of Palestine upon German Jews, you must be careful to distinguish between the one and the other.

Those who were always Zionists and who nurtured a love for Palestine are, of course, happy now that they are in Palestine. *Eretz Israel* is to them now a providential realization of an old dream and hope. True, they did not expect to find themselves so soon in Palestine. They, too, loved their home in Germany, and, undoubtedly, would have remained in Germany for many more years. But finding themselves new in Palestine they quickly acclimated themselves to their new surroundings.

It is a different story, however, for those who never had any special love or yearning for the Jewish Homeland, who never believed in the Zionist ideology, who measured all places and all lands by the standards of the comforts, the pleasures and the joys that they once enjoyed in Germany. For these German Jews, forced to come to this new land because it was the only land to offer them welcome and an opportunity for life, this transition was a bitter experience. In some cases their lives presented not a drama but a tragedy. They could not feel themselves at home. They had lost all connection with their own people, and it

was difficult for them to find the tie to bind them once more with the mass of their people. Especially was this tragic phase noticeable in the first few months of the German migration, immediately after the Hitler's ascension to power. They felt themselves such strangers in Palestine, that some of them wanted to found a newspaper in the German language—a step which we could easily understand,—but the name that they suggested for that paper,—how tragic this is!—was "In Der Fremd"! True, they never carried out this suggestion; the criticism which it aroused made them soon realize their mistake. But that suggestion gives us a striking picture of the inner tragedy that was being enacted within the hearts and minds of some of these exiles. So, too, you undoubtedly must have heard the anecdote, that is repeated again and again, of the German couple, seated at a table in a cafe in one of the Palestine cities, who suddenly turned to their neighbors, who were having a heated discussion, naturally in the Hebrew tongue, with the reproach: "Why don't you speak in a civilized language?" Such incidents are, of course, the exception. But they give us a glimpse of the state of mind of many of these unfortunate souls. So, too, we often heard and read of tragic suicides in Palestine—something which Palestine Jewry never knew before—of men and women who could not acclimatize themselves in the new land, who did not have the strength to start life again from the very bottom, and who, in despair, because of their hopes were shattered, and their possessions gone, determined to end it all with self-destruction. We cannot judge them harshly. It is not easy to be forcibly uprooted from all you own and from everything that was dear to you and start life anew. Many of these people had already achieved distinction in their chosen fields. I saw lawyers who were in practice twenty years and who now had to accept positions as clerks in banks or as salesmen with some concern. We saw physicians who were members of the staffs of the leading hospitals in Berlin and in the other large cities, now settled in a small village, or even in one of the larger cities, and starting out anew on their careers as they did on their graduation day. I met one man who employed 3,000 men in his factory in Berlin. He

(Continued on next Page)

is beginning business anew in Haifa on a very modest scale, content if he will be able to employ a tenth of his former staff. It is not easy to be cast down from high places and to be forced to start anew on the road of life!

I HAVE no doubt that if Hitlerism had been dethroned, or he dethroned now, and the old status of the Jew restored in Germany, many of these exiles would have left Palestine and would leave now to return to their former life. But of this, too, I have no doubt; that the longer they remain in Palestine the less chance is there for them to leave the new land, even if conditions in Germany change. For Palestine is growing upon them and in them. The fascination of the new life is gradually penetrating their innermost soul, and I have heard many of them say to me: "At first it was hard to be here and away from our Germany, but now, we love it, we never want to leave it!" I am again reminded of the dove that Noah sent from his ark and that returned, this time, with a fresh olive leaf in her mouth. "Where did the dove find this leaf?" ask the Rabbis in the Midrash. And they answer: "She brought it from the young shoots of Palestine! And she said to Noah, 'Far better is the bitterness of this leaf than all the sweetness from the hands of others!'" So, too, these German Jews are beginning to realize that even the bitterness which they taste in Palestine, their own home and their own land, is far sweeter to them than all the sweetness they formerly tasted from the hands of strangers—strangers in heart as well as in blood!

Especially is this true of those who have children. Through their children the love for their new home is more firmly rooted in their hearts.

And this is the most remarkable fact to note about the German Jews in Palestine: the great mass of them represents the youth—young men and young women in the twenties and early thirties. The older folks cannot help themselves and must remain in Germany. The youth knows that they have no hope in Germany, that there is no future for them in that land of terror, that there is no place for them in the economy of the new German life. They are fleeing by the thousands, and every youth would fly if he had but the chance. Palestine, today, reminds you in many respects of America in the 80's, when the young people came here and afterwards brought over their pa-

rents. On the steamer going to Palestine, I met a distinguished professor of Jewish history teaching in one of the Jewish schools in Berlin. He and his wife were on their way to Palestine. I asked them if they were going to settle there. "No!" they replied. "What could we do there? We have no capital. For my work there is no need at present. We are just on a visit to see our children and we must return to Berlin". His son was a graduate jurist, with a medal for distinguished record. He fled to Palestine, bought a little car and is now chauffeuring. He had a hobby of photography—and so he is also doing that in spare time. His daughter was an artist,—a painter and sculptor. She fled to Palestine, where she is designing for a dressmaker. They are happy there and would never come back. When I met the professor again in Jerusalem, he told me the happy news that his daughter fell in love with a fine Chalmutz and that the marriage would be solemnized before his return to Germany. At the home of Usishkin we met a young couple, newlyweds. The young man was the son of one of the most distinguished physicians and scientists in Germany. His wife, who spoke half a dozen languages fluently, was the daughter of a former Russian Jewish millionaire. He, today, is selling radios and she is taxiing in Jerusalem. Both were enthusiastic about their work, and found much excitement and interest to fascinate them. One of the most interesting of the cases we met was a young woman who went with us on a tour by bus to Hebron. She came from Munich. Her ancestors, for hundreds of years, lived in that city. Her father was one of the outstanding lawyers there. They knew nothing of Judaism in their home. The father to this day is a 100% German, and still believes that the Jew must make his peace with the new Germany. She fled to Palestine. To this day, her father upbraids her for her deed and can see no sense in it. She speaks fluently German, French, Italian and English. She traveled far and wide, having visited also America. Her one regret was, that having found work as a stenographer, where only English is used, she has little opportunity to study Hebrew. But she was full of rapture for her new life. Her mother was coming to visit her, and she was confident that she would yet entice both her parents into Palestine as settlers.

The German Jewish youth loves the new land, because it loves the thrill of

creation, of life and growth, that it constantly beholds in Eretz Israel. You see this youth everywhere, working in the fields in the farm schools, as orange pickers in the Pardesim, as porters and waiters in the hotels. Whenever these young people have a spare moment, they study Hebrew from their German text-books, a number of which have been produced for their benefit. I saw them, after the hard day's work, crowding the night schools, studying, not one hour a week, but every night, the rudiments of the Hebrew language.

VERILY, a whole generation of Jews have been saved for us! Do you know what many of these German Jews call Hitler? "Der Messiah, Hitler!" Because he brought back the Jew to Judaism! As one German Jew said to me: "Hitler has made more Zionists in one day than Herzl did in his whole life!"

In Germany to-day they have the He-Chalmutz Organization, which from a membership of 500 in the first part of 1933 has grown now to 14,000. There are 140 branches of this organization scattered through Germany, and its members, mostly boys and girls, are given a course in Hachsharah, a rigorous training for eventual emigration to Palestine.

It is a remarkable fact that there are only about 15,000 German Jews in Palestine out of a total Jewish population of between 260,000 and 275,000. And yet they make themselves felt wherever you turn. They seem to be everywhere, and their impress is seen upon every walk of life. You see the contribution of the German Jew in the fine shops, with their magnificent modern show displays that remind you of the fine shops in Berlin or Vienna. You see it in the modern hotels, most of which are in their hands. The German Jews have not only industry, but method, precision, painstaking care in detail, and they are saturated with the modern spirit. The East European Jews have enthusiasm, daring, the spirit of enterprise. The combination of the two must have a remarkable effect upon the future development of Palestine.

Above all, you see the influence of these Germans in the field of medicine. Palestine is fast becoming one of the greatest medical centers because of the presence of some of the world's most renowned physicians who formerly added distinction to Germany.

(Continued on Page 20)

THE JEW MUST SAVE JUDAISM BEFORE JUDAISM CAN SAVE THE JEW

By PROFESSOR MORDECAI M. KAPLAN

THE main reason Jews display such a negative attitude to their tradition is no doubt the fact that they labor under the assumption that it is inextricably bound up with a theology which has ceased to have any vital meaning for them. They conceive tradition as a series of fixed and static ideas which either have to be accepted in the form in which they have come down, or be let alone entirely. This erroneous idea must be offset by the realization that the only way tradition will ever come into its own as an active factor in the Jewish consciousness is to disengage from it the element of past interpretation, and to get at the reality behind the interpretation.

The future of Judaism is contingent upon the formulation of a Jewish ideology which will make it possible for Jews, despite their unlike-mindedness, to accept the intrinsic value of Jewish life. Only through a participation in Jewish interests and aspirations which elicits the best that is in him will the individual Jew find salvation through his people. But if such participation is to have a truly redeeming or saving influence, it must be accompanied by a clear perspective of the whole of Jewish life.

The crux of the problem of how to foster a constructive and unifying Jewish ideology at the present time is to disabuse the average person of the deeply rooted preconception that for a people or community to function as an instrument of salvation, all who compose it must think alike and behave alike. Out of this preconception stems the intolerance which is by no means confined to the historic churches. Modern nations are no less adept in intolerance. An inference which some wrongly draw from this hitherto unquestioned assumption is that, since it is impossible to get people to think and

behave alike, there can be no such thing as a group acting as an instrument of salvation. Salvation, they maintain, is purely an individual achievement. Such a conclusion is tantamount to nihilism, yet it is the inevitable one to which any sincere and conscientious person is driven, so long as the churches and nation continue in their refusal or inability to reconcile the salvation they proffer with tolerance of credal differences. It is doubt-

ful whether they will change their attitude. With the Jewish people, however, this synthesis is a matter of life and death. Its very existence depends upon its making a virtue of the necessity of giving its individual men and women wide scope in views, and at the same time extending salvation to all of them alike.

A people does not offer itself to the
(Continued on Page 19)

A BOOK TO MAKE YOU THINK

"Judaism as a Civilization—Toward a Reconstruction of American Jewish Life",—by Mordecai M. Kaplan. The Macmillan Company, New York.

STUDENTS of Jewish life and those interested in the future of Jewish values have patiently waited for this work of Professor Kaplan. The author has already done much in previous years, both through the spoken word and through many an article, in popularizing his thesis, — that Judaism is something more than just the religious precepts or practices or even the theological concepts of the Jew. By Judaism, he maintains, we mean something far more comprehensive than Jewish religion,—“it includes that nexus of a history, literature, language, social organization, folk sanctions, standards of conduct, social and spiritual ideals, aesthetic values, which in their totality form a civilization.” The author is interested in saving that civilization from extinction. He goes to the root of the problem and analyzes for us the various factors that are working towards its disintegration. With remarkable skill he analyzes the trends of the modern political and economic orders as they affect Jewish life. And then he reviews for us all the various versions of Judaism now current, which claim to have found the solution of the Jewish future, and again, with remarkable gift of penetration, dissects their fallacies and errors. This is followed by the presentation of his own solution, inherent in the appreciation of Judaism as a Civilization.

Like an expert diagnostician, who can go to the root of the sickness, no matter how hidden the source is, so too does our author diagnose, with the most perfect technique, the ailments that have come to Jewish life, and the defects of the current remedies which other physicians have proposed. With all due deference to our distinguished author, it must be said, however, that he is not so convincing when he endeavors to propose new, concrete remedies to bring healing to certain phases of Jewish life. Perhaps it is expecting too much from the same author. Just as in the medical world, a physician may be a perfect diagnostician and yet fail in proposing the proper cure, so, too, it is sufficient for a physician of the Jewish Soul that he is able to diagnose the ailments that affect it. With such a diagnosis there is a better hope for the discovery of a cure. Professor Kaplan is thus at his best when he analyzes and diagnoses the Reformist, the Neo-Orthodox and the Conservative versions of Judaism, as well as the different trends in modern life working for the disintegration of Judaism. He is weakest in his chapter on Jewish Folkways, where he offers specific suggestions as remedies.

But whether we agree or disagree with Dr. Kaplan's views, we have to admit that his book is one that makes you think. It will give you much to ponder over, and for that reason alone, aside from its many other achievements, deserves to be read by all who are interested in the preservation and in the future of Judaism.

Professor Kaplan possesses a unique

—Dr. Israel H. Levinthal

The above article is from the conclusion of Prof. Kaplan's book, reviewed on this page by Dr. Levinthal. It is reprinted by special permission of the publishers, The Macmillan Co.

GENIZAH DISCOVERIES

By JOSEPH MARCUS

WHEN you enter the Library of the Jewish Theological Seminary and your gaze is attracted by a scholar in the prime of life, unmindful of a brilliant sun or frolic wind, with an almost ascetic disregard for man's more pleasant or more gainful occupations, bent over an ancient leaf, peering through a magnifying glass at a faded word, you are beholding the epic grandeur of a soul's mystic devotion to its people's spiritual heritage, and the miracle of the phenix-like rejuvenescence of scientific Jewish learning in our day. And another vision of nearly two score years' ago comes before your mental gaze: of an elderly scholar, with gray flowing locks and beard, seated in the large basement room of the Cambridge Library in England, with boxes upon boxes of priceless treasures about him, sifting and sorting and analyzing tens of thousands of Genizah leaves, expecting at any moment to stir the world of learning by bringing to light messages of ancient times and rhythmic accents of a venerable tongue. And your mind gradually begins to grasp the link that unites these two toilers in the vineyard of the Lord, the transformation brought about in every department of Jewish scholarship by the discovery of the treasure-chamber in the historic synagogue at Cairo.

Less than two generations ago the Jewish scholars of Western Europe looked up and surveyed the various fields of their studies. They sighed a sigh of relief and despair,—relief, because they felt that their tasks were completed, their people's history had been written, the entire Hebrew literature analyzed and described, much of the Talmudic and Midrashic writings scientifically edited and translated, and the libraries of the world had already yielded up their treasures;—and a sigh of despair, because there seemed little left for their critical and searching minds in Jewish culture, and they began to turn to other fields.

However, early in 1897 a ship sailed from Egypt to England laden with the spoils of Egypt. This veritable treasure-ship was the harbinger of the new era of Jewish scholarship.

Immediately upon its arrival the Genizah began to yield its choicest treasures. The greatest gift it had

given us is the original Hebrew of Ben Sira, or Ecclesiasticus. This book was at one time considered part of the Wisdom Literature of the Bible, comprising the Proverbs, Job and Ecclesiastes (Koheleth). It is a work of pious reflection and practical wisdom in poetic form, covering the whole range of human life, the highest as well as the lowest, and composed by a sage who lived in the days of the Second Temple. Ben Sira speaks of the fear of God and divine wisdom, of friendship and moderation, of life's tasks, of the mutual relations of parents and children, rich and poor, high and low, and in sublime poetry he reviews the history of the great, inspired men of the Jewish people. Of this apocryphal book, which was known to us only from its Greek and Syriac translations, five distinct classes of manuscripts have come from the Genizah, restoring to us about three-quarters of the original language. A flood of literature in many languages was opened up by the discoveries of these leaves. Several scholars doubted the originality of the Hebrew text, yet the majority are agreed in regarding this as beyond doubt, that we have the original Hebrew of the writings of a great sage who lived at a time when the Hebrew language was alive, when its taste yet remained in it and its scent was not changed.

Here are typical wise sayings of this ancient sage:

Be not boastful with thy tongue
Nor slack and negligent in thy work.

Be not like a lion in thy house,
And tyrannous towards thy servants.

Let not thy hand be stretched out to take,
And closed at the time of giving back.

Trust not in thy wealth
And say not "I have power!"

Be not a slave to passions,
Lest they consume thy strength.

Gentle speech multiplieth friends,
And kindly words those that give greetings.

Let thy friends be many
But thy confidant one in a thousand.

If thou makest a friend test him
And be not in haste to trust him.

There is a friend who is a table-friend
But he is not friend in the day of affliction.

Change not a friend for money
Nor a natural brother for gold of Ophir.

Reject not a wise wife
And a well-favored wife is above pearls.

Hast thou sons, correct them
And give them wives in their youth.

Marry thy daughter and sorrow will depart
But bestow her upon a man of understanding.

The beauty of a woman brighteneth the countenance,
And excels every delight of the eye.

When she possesseth also a soothing tongue,
Her husband is not like other men.

He that getteth a wife obtaineth the choicest possession,
A helpmeet for him, and a pillar of support.

Without a hedge the vinyard is laid waste
And without a wife a man is a wanderer and homeless.

A WORK almost contemporaneous with Ben Sira of which we had no knowledge at all was brought to light by Doctor Solomon Schechter, Discoverer of the Genizah. It is the Book of the Covenant of a Zadokite party which clung fast to the laws of the Torah and Prophets, but would have none of the Oral Law. It represents the beliefs and expectations of a body of reformers who called themselves Sons of Zadok. To them belonged, they claimed, the right of teaching and judging Israel; to them belonged the Temple at Jerusalem and all priestly functions in their sanctuary. It is written in pure Biblical Hebrew, often rising to prophetic sublimity, which can be discerned even from the translation:

"Hearken unto me all ye who know righteousness,
And have understanding in the works of God;
For He hath a controversy with all flesh,
And will execute judgment upon all His adversaries."

A considerable number of Genizah fragments have greatly enriched our
(Continued on Page 21)

LUDWIG BOERNE – FIRST AMONG NAZI-BANNED AUTHORS

By H. WALTER

LUDWIG BOERNE, or, as he was called, until he was baptized into the Christian Church, Loeb Baruch, was born in 1786, at Frankfort-on-Main, of Jewish parents. Heine once said that Judaism was not a religion but a misfortune. In Frankfort it was more, it was a catastrophe; for there "the hatred of the Jew was a mark of orthodox Christianity, a municipal duty, a fashionable custom, and almost a subject of primary instruction." The Ghetto, to which the Jews had been confined for the last three hundred and fifty years, was still their sole residence. It was a dark, narrow street, consisting of about two hundred houses, the whole enclosed by walls with two gates to communicate with the outer world. The inhabitants were locked in every night at sundown, while on most Christian, municipal and national holidays the gates remained bolted all day. Even when it was lawful for them to leave the *Judengasse* they were not allowed to use the sidewalk but had to walk in the road, no matter how muddy it might be, and a special municipal law excluded them from the public promenade.

Even the most venerable member of the Jewish community was compelled to take off his hat to the lowest Christian corner boy who called out, "Mach mores, Jud." The special taxation imposed upon the Jews was oppressive in the extreme, though, as it could be imposed on the tax-payer without his consent, it proved of course a convenient and easy way of raising municipal revenue.

It is hard to discover what the Jews got in return. There was a special enactment forbidding anyone to strike Jews or to insult them on the streets; another limited the number of marriages to fourteen couples per annum, to prevent overcrowding, I suppose. That seems to be all.

Boerne's father was a well-to-do merchant who considered it his duty to treat his son with great severity. As the remainder of the household consisted of a cold-hearted mother who rarely relaxed into the faintest show of affection, an autocratic servant and a very wooden Jewish tutor, the family

The name of Ludwig Boerne is foremost in the list of authors whose books were burned by the Nazis. Yet today he is one of the least known of all European literary figures. Boerne was a famous German-Jewish political journalist and a bitter campaigner for democratic ideals. Georg Brandes, in his monumental "Main Currents in Nineteenth Century Literature," devotes four chapters to him.

life is not likely to have rendered his youthful memories more pleasant. He was a shy and self-willed child who, in his unsympathetic surrounding, soon learned to develop in opposition to his environment. He strongly disliked Jews; indeed, it could scarcely be said that he even was one except in race. He saw only and cordially despised the evil fruits of the Ghetto. When about 1800 he leaves his Jewish associations he does so without a pang. In all his writings there is not a line to show that Judaism meant anything more to him than a prison from which he had been lucky enough to escape. He even forgot every word of Hebrew he once knew so well.

AFTER spending a few years at Geissen he is sent by his father to Berlin to study medicine under the guidance of the distinguished physician, Marcus Hertz, whose clever and beautiful wife, Henrietta Hertz, made a deep impression on young Boerne. After her husband's death, a year later, the passion of this seventeen-year old boy for the beautiful lady more than twenty years his senior, assumed a serious character, and the culminating point was reached when one day Henrietta's servant informed her that the youth had sent her to the druggist for an ounce of arsenic, presumably to poison himself. In his subsequent interview with Henrietta he admitted that this was indeed his intention. One rather suspects that on this, perhaps the only occasion in his life, Boerne did not mean what he said. Imagine a medical student who has to send out a servant to get poison! However this may be, Henrietta was sufficiently impressed by this incident to advise her melancholy admirer to abandon

his studies at Berlin and continue them at the University of Halle. We have the correspondence of the time of the Halle exile; it reflects the greatest credit on both.

THE Battle of Jena caused another interruption of Boerne's medical studies, for Napoleon very soon after closed the University, having probably come to the conclusion that there were too many professors in Germany. After a few years spent in Heidelberg, where law took the place of medicine, Boerne returned to Frankfort. The Napoleonic broom was sweeping there with accustomed energy; the gates of the Ghetto were opened, and remained open forever after. All oppressive Jewish taxation was abolished and soon the Jews were granted full civic right in consideration of a payment to the municipality of a sum of 440,000 florins. Boerne was one of the first Jews in his native town to receive an official appointment, the modest one of police actuary. As a result of the fall of the Napoleonic regime in Germany in 1813 the Grand Duchy of Frankfort was again dissolved, and the old treatment of the Jews was resumed, except that the Ghetto remained open. Boerne lost his post and the Jews their civic rights. There seems to be no record of anyone remembering to return the 440,000 florins.

The national consequences were even more disastrous. The sovereigns of Russia, Austria and Prussia, who had been ready to promise their subjects liberties, and even constitutions, while their thrones were tottering, seemed to have nothing more pressing to do than to return to pre-revolution ideas and conditions as soon as the danger was averted, and for mutual protection they formed what they called the Holy Alliance for the unholy purpose of suppressing all popular liberties and aspirations. Their efforts resulted in 1819 in the famous Karlsbad Resolutions, which were to muzzle the Universities and the Press, establishing a system of censorship probably without parallel in the history of mankind since the days of the Inquisition.

(Continued on Page 18)

FROM AN HISTORIAN'S SCRAPBOOK

ONE of the distinguished Jewish scholars of the thirteenth century was Kalonymos ben Kalonymos, who was born at Arles, a small town in Provence, in 1287. Though born in a ghetto of one street, he achieved a wide reputation as a translator.

Kalonymos' chief work is *Eben Bochan*, "The Touchstone". Of it the noted Hebrew scholar, Chotzner, says: "It is remarkable for its conciseness and epigrammatic force, and is further distinguished by the ingenuity with which Biblical and Talmudical phrases are woven into a kind of mosaic . . . frequently relieved by flashes of humor and irony. The prevailing tone of the *Eben Bochan* is, however, serious. The author refers to the cruel persecutions which the Jews suffered in the years 1320 and 1321, as well as the burning of the Talmud at Toulouse, which took place at the instigation of a certain person named Bernard Gui. And elsewhere he appears in the capacity of a moralizing philosopher, impressing his readers with the necessity of making good use of their life, as it is so short and uncertain."

One section of the book deals humorously with the hardships of a Jewish male child, who has to bear the yoke of the "six hundred and thirteen precepts," together with various Talmudic restrictions.

The following is a free translation of this portion, made by Chotzner:

Oh, hapless sire, distraught with cares,
Whose wife to him male children bears,
For all of them, rich or poor,
Have only suffering to endure;
This is caused by the Jewish creed,
Whose yoke is hard to bear indeed.

An Ancient Hebrew Satirist

Its many laws and regulations,
Which are unknown to other nations,
Every Hebrew must observe,
With watchful eye and straining nerve;
Even though he shares in public func-
tions,

He still must follow their injunctions,
Which, I would tell you, have been seen
To be six hundred and thirteen.
But this is not the only feature,
Which makes the Jew a hapless crea-
ture:

For he must shun all jest and play,
And brood o'er folios night and day,
Mosaic and rabbinic lore,
And books which he may think a bore.
The Bible is not half enough:
Glosses there are, and other stuff,
In which he erudite must be,
Especially in theology,
In all the Talmud may relate,
In authors' quarrels and debate,
In things particularly small,
Of no significance at all.

And if in an enlightened age
He'd fain become a cultured sage,
He must cram full his suffering head
With languages, alive and dead,
With ethics, logic and philosophy,
Astronomy also, and theosophy,
And cabalistic learning too,
And history, old as well as new,
And fill his overloaded brain
With metaphysic's idle strain.
Oh, truly wretched and forlorn
Is every Jewish son that's born:
Miserable is all his life,
Full of toil, and pain, and strife.
Thank Heaven, life is very brief;

And death soon brings a swift relief.

Kalonymos contrasts the happier existence of a Jewish girl and his description indicates that social life in the thirteenth century was not much different in its main elements from social life today:

Happier I would surely be,
If from this manhood I were free,
And entered on life's weary whirl,
As a lucky-fated girl;
Then my life would be as bright
As is a star in summer night.
And when full grown I ne'er would
shirk
From doing all a woman's work;
From early morn till late at night,
When shine the meanbeams silvery
light,
I'd spend the hour in peaceful knitting,
Contented to be ever sitting
Amidst a busy, smiling crowd
Of girls that sing and laugh aloud.
When nights were dark, we'd talk to-
gether
Of dress, bonnets, and the weather;
And then we'd gossip too apace
Of all that happens in the place,
And end the evening's conversation
With jests, and tales of sweet flirtation.
As time went on I would not tarry,
But some fit husband I would marry,
Who, I'm sure would ne'er decline
To give me sweets and luscious wine,
And would enhance his sweet embraces
With gifts of gems and costly laces.

Oh, heavenly Father, who—'tis told—
Didst work great miracles of old,
How truly grateful I should be,
If thou hadst but created me,
A girl, devoid of worldly care,
And blessed with beauty ripe and rare.
Alas! it is of no avail,
My hapless fortune to bewail;
Heaven has willed that I, a man,
Must even end as I began,
Until grim death, a timely friend,
Brings to my woes a wished-for end.
Thus will I bear with patient grace
What still befalls the Jewish race,
And not forget those wondrous pages,
Composed of old by worthy sages,
Wherein 'tis said that we must bless
Heaven in woe and happiness;
And humbly then these words I say,
(With silent protest and dismay),
"O Lord, I thank thee ('tis not scorn)
That I was not a woman born."

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Fundamental well-rounded knowledge of Hebrew and Jewish culture
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THEY WAIT FOR MY DEATH

By B. KOVNER

SOME time ago two of my compatriots came to my home with a proposal.

"We are sent to you," they said, "as a committee from the Stupidyatzer Lodge. We want a favor of you and we are willing to pay for it. You see, this is the situation: we have owned a cemetery these last ten years. A good many of our brethren are buried in it. We have something to show for our money. We should be proud of our success, but we are not, and for the reason that none of our dead and buried members was of any account. They were all a lot of horse-thieves, as one might say. We did have one respectable member in our organization, a trustee of the synagogue. We had our eyes on him and hoped that soon he would be the ornament of our graveyard.

"But the Almighty denied our hopes, and we waited in vain. Then the Lodge selected this distinguished member as their representative to distribute some money to the poor of our old country. The unfortunate man got himself caught in a pogrom and was murdered."

"What have I to do with all this?" I asked.

"You will soon hear," they told me, "we have a plan, a business proposition. We understand that you are in poor health and expect to leave us very soon. You will have to be buried somewhere, so we would like—that is, the Lodge would like—to have the honor and good fortune to bury you in our cemetery. You are a reputable author, and your burial in our grounds would add prestige to the Stupidyatzer Lodge. We will do anything in our power to have you there."

"You will have to excuse me, gentlemen," I said, "It happens I have, thank God, a grave and someone to bury me. I belong to the Workmen's Circle, and as a member I am entitled to a grave and burial. I am also a member of a literary society that is able, and quite willing, to bury each and every colleague who has stopped breathing and writing. And should it happen that both these organizations

should fail to perform their duty, I have a wife who will be glad to do it."

The delegation was indifferent to my explanation. "A wife," they said, "is nothing in the matter of eternal rest. It all depends by whom and how and where one is buried. But why should we waste your time in talking? Just come with us and see the cemetery. You will be eager to be buried in it! It is not one of your ordinary cemeteries. The earth is rich, the grass is high and green and there is plenty of sunshine. And the privileges! If you should happen to die around *Pesach* we can guarantee you that soon your grave would be so overgrown with the loveliest of plants as to delight you in your coffin. Then the location is not far from a park, only two blocks away from the subway, near a million-dollar movie, electric lights and other conveniences. Just visit this garden spot."

I deliberated. Then I said to the committee: "I am not my own master. I have a wife, and it is no more than right that I should talk the matter over with her. Perhaps she would not be satisfied with your proposition."

"Oh, that is nonsense," the men replied indignantly. "She certainly will be satisfied. A cemetery with such improvements! She will grab our proposition with both hands."

So we went on for some time until finally I consented to sign an agreement, drawn by a good lawyer, whereby, for the privilege of burying my remains in their cemetery, they were to pay me, as long as I lived, each and every week, the sum of eighteen dollars—in cash, not checks.

Since that agreement was signed the treasurer of the Stupidyatzer Lodge (a man with one nostril entirely grown together) brought me every Thursday, like clockwork, eighteen dollars in bills. And while handing me the money he would say:

"Nu, how do you feel?"

"Very well," I would reply.

"Very well?" he would repeat. "What will be the end? What are you

waiting for? You will ruin our Lodge. We are a poor organization. How soon do you think will we be able to stop our payments?"

"I don't have to hurry," I would tell him. "And if you can find another writer who is willing to die before I do, good luck to him, and to you."

One year passed, and the payments continued.

At the beginning of the second year I notified the treasurer of the Stupidyatzer Lodge that they would have to give me a raise of seven dollars a week because of the higher cost of living. On receipt of my demand the Lodge gave the matter over to their lawyer, and shortly after I received a letter from him with eight words: "Either give us back the money or die."

I went to see my attorney, a friend of mine. After hearing my story he said to me earnestly: "Take my advice and don't start any law-suits. The courts are in favor of the capitalist system and they will surely decide against you."

"But what am I to do?" I asked him.

"Listen," he said, "since you have no money, never had any, and will not have any in the future, the best thing for you to do is to lie down and die."

I am still hesitating about taking his advice.

The Author of this Sketch

B. Kovner is one of the best-known Yiddish humorists. His celebrity was achieved mainly by his stories of "Yente Telebende," the famous shrew of the East side tenements who has been introduced to readers of the "Review." The adventures of Yente project a useful picture of a Jewish life now fast disappearing.

Kovner has also written a number of non-Yente skits, of which "They Wait For My Death" is a typical sample.

All of Kovner's work was published in the "Jewish Daily Forward" and contributed to the growth of a popular Yiddish press.

How Did the Jews Get the Name Gordon?

By A. RAPOPORT ROLLIN

HOW did it come about that the name of Gordon, which is certainly an ancient Scottish name, should become so popular among the Eastern Jews who inhabited mainly the old Russian Empire? It does not specify a trade or occupation like Schuster, Schneider, Cravitz, Portnoy, Plotnik, Kauffman, Schreiber, etc. It does not indicate the geographical origin like Pinsker, Wilenski, Smolenski, Drouyanov, etc. One authority did say that the name Gordon signifies connection with the old West Russian city of Grodno. This, however, is hardly likely. To specify a person's Grodno origin, there are several Yiddish, Russian and Polish variations which could be and have been adopted, such as Grodner, Grodnin, Grodnev, Grodninsky, etc. I venture to suggest that the name was not stolen from Scotland but rather adopted as a compliment to a famous Scotsman, the stormy petrel of English political and religious life of the second half of the eighteenth century—Lord George Gordon, the son of the third Duke of Gordon.

He was born in London in 1751, entered Parliament as Member for Inverness in 1774, and was one of the best orators in the House. It was said that there were three parties in Parliament at that time, the Ministry, the Opposition and Lord George Gordon. In 1778, he led a disorderly crowd to present a Bill for the repeal of an Act by which Catholic disabilities were removed, and a riot ensued. He also came forward as the Protestant champion on other occasions.

A few years later, he made application to the Chief Rabbi Tevele Schiff to be converted to Judaism, which application was refused. He was, however, eventually received into the Covenant by the Rabbi of Birmingham, to which city he retired and lived in the house of a Jew, wearing a long beard and adopting Jewish customs. In 1788, he was sentenced on a libel charge to five years' imprisonment, and was put into Newgate Gaol, where he died in 1793. During his stay in prison, he conformed strictly in all respects to the Jewish religion, eating kosher food, wearing phylacteries and chanting Jewish prayers.

This story of Lord George Gordon, his conversion to Judaism, his arrest

and death in prison as a conforming Jew, gradually reached Eastern European Jewry, surrounding his figure with legendary greatness as a *Ger Zedek* (righteous convert) whose memory must be honored. Just at that period, the end of the 18th and beginning of the 19th centuries, all Jews were compelled by law to adopt permanent surnames and many, I contend, chose the name of Gordon in honor of Lord George.

There were numerous Jews in Eastern Europe who had permanent surnames during the 16th, 17th and 18th centuries but I have not traced a single

Gordon among them. Of the five Gordons given in the Jewish Encyclopedia, the earliest, Michel, was born in 1823, David Behr in 1826, and the celebrated Jehuda Loeb in 1831. It is curious that the above three earliest Gordons were born in or near Vilna, a town which was associated with another *Ger Zedek*—Count Pototski, who was burned there at the stake in 1749 for adopting and practising Judaism. The fact that there are no Gordons in Jewish history before the 19th century, proves I think, my theory of the origin of the name of Gordon among the Jews.

ANOTHER CENTER DAUGHTER

By J. G.

NO sooner did the October issue of the *Review* make its appearance with the article on "Three Center Daughters", when our attention was called to another daughter of the Center who achieved distinction in recent months. We flattered ourselves that we knew the membership and the achievements of their offspring, but one needed to possess more than a mere acquaintance with the people around him to detect that Olga Druce was none other than Olga Droshnicop, the eldest daughter of Mr. and Mrs. Samuel Droshnicop.

Following this first acquaintance with the name of "Olga Druce", our attention was called to the page "They Stand Out from the Crowd" in the Literary Digest of October 13th. Miss Druce leads the page with an account of her part in Elmer Rice's "Judgment Day", in which she is making her first Broadway appearance as the unfortunate daughter of a political prisoner. She spent two years in Germany studying under Max Reinhardt and playing various roles in provincial theatres.

After the Reichstag fire and the advent of Hitler, she joined the many artists and intellectuals who left Germany and returned to her native America, where she was born nineteen years ago. The directors of "Judgment Day" were looking about for a petite girl to enact the harassed child in the play. Miss Druce was assigned the task. She appears but once in the second act as the witness in behalf of her mother who is accused as an accomplice in the conspiracy against the life of the Minister-President, and yet she makes an indelible impression upon you. She plays with feeling and is of material help in building up the case against the dictatorial government which, though unnamed, is readily recognized as that of Hitler's Germany.

To sum up, the Center is thus far well represented by its ladies in the professions: in law by Fanny Holtzmann, in journalism by Ruth Seinfeld, in motion pictures by Dorothy Tree, and in the province of the drama by Olga Druce.

Center Friday Night Services Attract Record Attendances

What is regarded as a unique record in Synagogue attendance has lately been achieved by our Center. For the past four consecutive Friday nights, not only was every seat in our spacious synagogue and every inch of available standing room occupied, but several hundred people were turned away ev-

ery week for lack of room.

The lectures which Rabbi Levinthal has been giving on Palestine has aroused unusual interest not only in our immediate community but all over the city. The Jewish Day has been publishing every week lengthy excerpts of these addresses.

The Review's Own Almanac

November

November 1, 1290.

Jews ordered to leave England by decree of Edward I. About 16,000 emigrated from England, most of them to France.

November 2, 1917.

Date of the Balfour Declaration. It is always useful to repeat the wording of this historic document, and compare its intention with the realization:

"His Majesty's Government view with favour the establishment in Palestine of a National Home for the Jewish people, *and will use their best endeavours to facilitate the achievement of this object*, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine or the rights and political status enjoyed by the Jews in any other country."

The italicized words are the *Review's*.

November 3, 1394.

Expulsion of the Jews from France. The Jews were originally expelled from France in 1306, but two recalls had brought many of them back. Heavy taxation of the people made them the victims of popular indignation, and the crisis came when a Jew who had been converted returned to Judaism. The Jews of Paris were arrested and flogged for having allegedly helped him and the incident led Charles IV to sign the order of expulsion.

November 4, 1571.

Inquisition inaugurated in Mexico.

November 5, 1735.

Notorious agreement between the Jews of Mantua, Italy, and the students of the city. The students had the right to throw stones or other objects at any Jew who passed the High School. In consideration of the abolition of this custom the Jews pledged themselves to give to the rector of the school and all the pupils an annual gift of sweets, liqueurs and writing paper.

November 6, 1840.

Sultan Abdul-Mejid of Turkey issued the Firman exonerating those accused in the famous Damascus ritual murder case, and branding ritual murder a gross libel upon the Jewish people.

November 7, 1611.

Date of the Edict of Hamburg, which permitted Jews to settle in that city. The permission was granted on the theory that the Jews should be won over to Christianity.

November 8, 1223.

Rabbinical synod in Rhineland.

November 9, 1526.

Expulsion of Jews of Hungary. The Hungarians blamed their defeat by the Turks on the Jews.

November 10, 1687.

A unique and extraordinary day in the history of European Jews. The Jewish community of Posen was attacked by soldiers and citizens, but fought back for three days and repulsed the attackers. The rabbinate of the city ordered a fast of thanksgiving to be observed annually on the fifth of Kislev, the date of the first onslaught.

November 12, 1787.

Jews of Austria ordered to assume surnames. Those who refused to do so were saddled with unusual and ridiculous names.

November 13, 1757.

Talmud burned in Poland.

November 15, 1380.

Riots against Jews in Paris, brought about by the refusal of the new king, Charles VI, to expel the Jews.

November 19, 1887.

Death of Emma Lazarus, American poet, author of "The New Colossus," inscribed on a tablet within the Statue of Liberty.

November 20, 1657.

Death of Menassah ben Israel, rabbi, theologian, mystic, printer and linguist, known particularly for his attempt to bring about the readmission of Jews to England.

November 22, 1547.

Massacre of the Jews at Asolo, Italy.

November 23, 1510.

Expulsion of the Jews from Naples.

November 25, 1420.

Bull of Pope Martin V, confirming Jewish privileges and prohibiting baptism of Jewish children under twelve without the consent of the parents.

November 27, 1819.

Foundation of the *Verein fuer Kultur und Wissenschaft der Juden*. This society was inspired by Leopold Zunz. Its first president was Eduard Gans, the jurist, and one of its first members Heinrich Heine. The society broke down when Gans and Heine both visited the baptismal font.

November 29, 1859.

Final abolition of the decree in force in Bohemia, Moravia and Silesia prohibiting the marriage of any Jew without an official permit.

November 30, 1286.

Brief of Pope Honorius to the English asking for stricter supervision of Jews to prevent them from mingling with gentiles. The English Church thereupon reenforced all the old prohibitions against Jews. They were forbidden to employ Christian domestics, to hold public office, to feast with Christians, to attend them as physicians, to build new synagogues, to enter churches, to leave their houses at Eastertide, to neglect wearing the Jewish badge.

NEWS of the CENTER

JOHN HAYNES HOLMES TO ADDRESS CENTER FORUM NOV. 26th

At our weekly Forum on Monday evening, November 26th, promptly at 8:30 o'clock, we shall have the privilege of listening to an address by the famous liberal preacher, Dr. John Haynes Holmes, of the Community Church of New York.

Dr. Holmes has taken as the subject of his address—"Aspects of Life in Soviet Russia". This address will be based upon his personal experiences during his trip through Soviet Russia. Dr. Holmes is well known to our Forum audience, having spoken from our platform for a great many years. He is one of the greatest orators in American life today, and his address should prove most interesting.

Admission to this lecture will be free to members of the Center and twenty-five cents to non-members.

HEINZ LEIPMANN, AUTHOR OF "MURDER—MADE IN GERMANY" TO SPEAK AT OUR FORUM

Mr. Max Herzfeld, chairman of the Forum and Education Committee, is happy to announce that we have secured the famous German novelist, Heinz Leipmann, as the speaker at our Forum on Monday evening, December 3rd. The address will be based on his sensational story "Murder—Made in Germany".



Heinz Leipmann

In writing to his publishers, Harper & Bros., concerning this book, Mr. Leipmann stated: "I will answer with my honor, my livelihood and my life

for the fact that all the incidents in this book have actually happened".

Following the advent of the Hitler government, Heinz Leipmann was placed in a Nazi concentration camp. He escaped to Holland and later paid two illegal visits to Germany. He is now in this country for a brief visit. In May, 1933, when the German government burned all treasures of world literature they included Mr. Leipmann's books.

NEXT MEN'S CLUB MEETING—DECEMBER 18th

The season's first meeting of the Men's Club, held on November 15th, was a tremendous success. Several hundred members of the Center attended and were unanimous in their praise of the fine program of entertainment prepared for that occasion.

Preceding the entertainment, Mr. Louis J. Gribetz, chairman of our Committee on Publications, delivered an address on Current Jewish Events. Dr. Perry M. Lichtenstein, Medical Adviser to the District Attorney of New York City and in charge of the Tombs, was the guest speaker. Mr. Philip Gottfried presided. Following the entertainment, refreshments were served.

The committee is planning a still more interesting meeting for the Men's Club which is scheduled for Tuesday evening, December 18th. The price for membership for the entire year is \$2.50—single admission charge, fifty cents. Membership in the Men's Club is open to all members of the Center.

COURSE OF LECTURES DURING NOVEMBER

Upon the completion of the present course on Psychology by Dr. W. Beran Wolfe, a new course of lectures will be delivered on Wednesday evenings during the month of December.

On the first Wednesday of the month, December 5th, the speaker will be Dr. Nima Alderblum, one of the leading scholars among the Jewish women, who will speak on "The Periods of Transition in the Course of History". Dr. Adlerblum a Palestinian, is a scholar of note, having written well-known books in the field of Jewish history and literature. She is the author of "A Study of Gersonides in a

Proper Perspective", articles on Bachya and Levi ben Gerson, etc. She is also an active worker for the Hadassah and the Zionist Organization of America, having served on its National Boards, the Ivriah, etc.

On the following three Wednesday evenings of the month, the lectures will be delivered by Dr. Robert Gordis of Temple Beth El of Rockaway Park. Dr. Gordis is an excellent speaker and his lectures will undoubtedly be most interesting to our audience. The title of the series of three lectures will be "The Jewish Family in Tradition and Transition". The first lecture on December 12th will be on the subject "Birth Control from the Jewish Standpoint". On December 19th he will speak on "Jewish Divorce—Its Virtues and Defects". Dr. Gordis will conclude his series of lectures on Wednesday evening, December 26th, at which time he will speak on "The Jewish Attitude Toward Inter-marriage".

Admission to all these lectures will be free to members of the Center and twenty-five cents each to non-members.

SINGING GROUP

Our cantor, Rev. Samuel Kantor, with the assistance of Mr. M. Mendel Schachne, have recently reorganized the Singing Group of the Center. This group meets every Monday evening at 8:30 o'clock in the Ladies' Social Room. Membership in this group is open to all.

INSTITUTE OF JEWISH STUDIES SHOWS REMARKABLE PROGRESS

The Institute of Jewish Studies for Adults, which our Rabbi has founded last year, has started the second year in a most auspicious manner with a registration of 265. The number of students taking each course follows:

| | |
|---------------------------------------|----|
| Hebrew A ¹ | 41 |
| Hebrew A ² | 27 |
| Hebrew B | 27 |
| Hebrew C | 26 |
| Hebrew D | 15 |
| Talmud A | 63 |
| Talmud B | 18 |
| Jewish History | 73 |
| Jewish Religion | 41 |
| History of Jewish Literature | 20 |
| The Bible as Literature | 51 |
| Contemporary Jewish Life and Problems | 25 |

CASINO NIGHT FORMAL—DEC. 1st

The Young Folks League of the Center is arranging a Casino Night Formal which will be held in our Auditorium on Saturday evening, December 1st. Plans for this affair are being made by a special committee headed by Mr. Bernard Bregstein. Subscription will be two dollars per couple.

A splendid program of entertainment has been arranged and a well known orchestra will provide the music for the evening.

Please reserve the date and arrange to attend this function.

SISTERHOOD THEATRE PARTY— DECEMBER 10th

The Annual Theatre Party of the Sisterhood of the Center will be held on Monday evening, December 10th at the Morosco Theatre. The famous Group Theatre will present "Gold Eagle Guy", a new play, on that evening.

Mrs. Isidor Fine, chairman of the Theatre Party Committee, appeals to all members of the Center to help make this affair a success by purchasing tickets for themselves and their friends. Please communicate with Mrs. Fine, chairman of the committee (Nevins 8-9750) or Mrs. Hyman Rachmil, treasurer (Nevins 8-4864).

THANKSGIVING DINNER

Our Restaurant will be open for members and their guests on Thursday, November 29th (Thanksgiving) from 12 noon to 10 P. M. A special Thanksgiving Dinner will be served at \$1.25 per person.

Members of the Center who are planning to have dinner in our restaurant are requested to please telephone their reservations in advance so that proper arrangements can be made for them.

GYMNASIUM AND BATHS SCHEDULE ON THANKSGIVING

The regular holiday schedule will prevail on Thanksgiving Day, Thursday, November 29th. This department will be open for men from 10 a. m. to 2 p. m. and for boys from 2 to 4 p. m.

MEMBERSHIP COMMITTEE MEETING NOVEMBER 25th

A regular meeting of the Membership Committee will be held this Sunday morning, November 25th, at 10:30 o'clock. All members of the committee are requested to attend.

DR. LEVINTHAL TO RESUME PALESTINE SERIES ON NOVEMBER 30th

The series on "Palestine As I Saw It", which Rabbi Levinthal has been giving for the last four weeks, will be resumed on Friday evening, November 30th, when Dr. Levinthal will speak on the subject: "The Economic Development of Palestine".

DR. W. BERAN WOLFE TO CONCLUDE COURSE ON WEDNESDAY

The final lecture of the course on "Psychology and the Good Life" will be given by Dr. W. Beran Wolfe next Wednesday evening, November 28th, promptly at 8:30 o'clock. The subject of his lecture on that evening will be "Making the Most of Marriage".

Admission will be free to Center members upon presentation of 1934 membership cards. A charge of twenty-five cents will be made to non-members.

MOSS HART TO BE THE GUEST OF THE YOUNG FOLKS LEAGUE AND DRAMATIC GROUP ON NOV. 27th

Moss Hart, formerly connected with the staff of the Center, and who is now one of the most successful playwrights on Broadway, will be the guest of the Young Folks League and the Center Players on Tuesday evening, November 27th, promptly at 8:30 o'clock. He will speak on his experiences on Broadway.

Mr. Hart is the author of "Once in a Lifetime", "As Thousands Cheer", "Merrily We Roll Along", etc.

Admission to the meeting will be open only to members of the Center.

HAVE YOU RETURNED YOUR RESTAURANT QUESTIONNAIRE?

A questionnaire pertaining to our Restaurant was forwarded with last week's issue of the Bulletin. Members of the Center are requested to please return these questionnaires properly filled out, with the least possible delay.

DR. SIDNEY GOLDSTEIN, GUEST PREACHER THIS FRIDAY NIGHT

This Friday evening, November 23, at the late lecture services which begin at 8:30 o'clock, Rabbi Levinthal announces as a guest preacher, the Rev. Dr. Sidney E. Goldstein, Associate Rabbi with Dr. Stephen S. Wise at the Free Synagogue, and Professor of Social Service at the Jewish Institute of Religion.

(Continued on Page 17)

COMING FORUM LECTURES

All Forum lectures are delivered on Monday evenings.

These lectures begin promptly at 8:30 o'clock.

Dec. 10th—Prof. Joseph Jastrow, Dean of American Psychologists, will deliver a lecture on "Psychic Follies", an illustrated analysis of our beliefs, superstitions, cults, and isms.

Dec. 17th—Prof. Albert Brandt, Professor of Philosophy at Dana University, writer and lecturer. Prof. Dana will speak on the most timely and interesting topic, "The Saar Problem".

Dec. 24th—Holiday Eve. No Forum.

Dec. 31st—Holiday Eve. No Forum.

Jan. 7th—United States Senator Robert M. LaFollette, leader of the liberal and progressive group of the United States Senate.

B. J. C. JOINS MACCABEAN BASKETBALL LEAGUE

Our quintet is favored to win the beautiful basketball trophy donated by Major Benjamin H. Namm.

This new league consists of 8th Ave. Temple, Bronx Y.M.H.A., and B.J.C.

BASKETBALL GAME NOVEMBER 29th

Thanksgiving night will be celebrated with a basketball game between our quintet and an all star team.

The Young Folks League have arranged a dance, to take place in the main ballroom, immediately following the game.

Admission 50 cents per person.

APPLICATIONS for MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

Baker, Robert C.
Unmarried Textiles
Res.—55 Ocean Avenue
Bus.—51 Madison Avenue, N. Y.

Berger, Miss Zelda
Res.—408 St. Johns Place
Bus.—2431 Broadway, N. Y.
Prop. by V. W. Gleichenhaus

Blinick, Miss Lee Thelma
Mfrs. Ladies Coats and Suits
Res.—279 Grafton Street
Bus.—530 Seventh Ave., N. Y.
Prop. by Victor W. Gleichenhaus

Caplin, Aaron
Unmarried Mfr. Pork Products
Res.—1208 Eastern Parkway
Bus.—74 First Ave., N. Y.
Prop. by R. Albert

Edelman, Morris A.
Married Lawyer
Res.—593 Montgomery Street
Bus.—233 Broadway, N. Y.
Prop. by Joseph Jacobs and Max Wolfe

Ginsburg, Jacob
Married Mfr. Pocket Books
Res.—763 Eastern Parkway
Bus.—453 Bergenline Avenue,
Union City, N. J.
Prop. by Harry Amer

Hausner, M.
Married Candy Concessions
Res.—660 Empire Boulevard
Bus.—283 Wallabout Street
Prop. by S. Strausberg

Hirsch, Morris
Married Shoes
Res.—441 Brooklyn Avenue
Bus.—118 Duane St., N. Y.
Prop. by J. A. Fortunoff and Max Wiener

Jasper, Hyman
Unmarried Bank-Asst. Manager
Res.—308 Sterling Street
Bus.—1368 St. Johns Place
Prop. by Louis Katzman

Jelofsky, Dr. Harry E.
Married Dentist
Res.—359 New York Avenue
Bus.—359 New York Avenue
Prop. by S. H. Goldberg and K. I. Ostow

Katzman, Irving
Married Banking
Res.—672 Watkins Street
Bus.—47 Graham Avenue
Prop. by Louis Katzman

Kelminson, Miss Adele
Law Office
Res.—818 Howard Avenue

Bus.—342 Madison Avenue, N. Y.
Prop. by Victor W. Gleichenhaus

Klein, Miss Rose
Coats
Res.—1129 Park Place
Bus.—230 W. 38th St., N. Y.
Prop. by Mrs. J. Feldman

Krainin, Joseph
Married Public Accountant
Res.—1520 Union Street
Bus.—401 Broadway, N. Y.
Prop. by D. Litzky

Krefetz, Reuben R.
Married Retail Lumber
Res.—424 Schenectady Avenue
Bus.—260 Manhattan Ave., N. Y.
Prop. by Israel Kramer

Lamm, Dr. Stanley S.
Married Physician
Res.—500 St. Johns Place
Bus.—225 Eastern Parkway
Prop. by Joseph Jacobs and Max Wolfe

Levine, Dr. William
Married Physician
Res.—1363 Eastern Parkway
Bus.—1363 Eastern Parkway
Prop. by Dr. Harry Katz and Dr. Charles Windwer

Levine, Miss Jean
Res.—225 Tompkins Avenue

Linett, Dr. Joseph M.
Married Physician
Res.—1474 President Street
Bus.—1474 President Street
Prop. by Dr. Louis Herschman

Neustadter, Gabriel
Married Folding Boxes
Res.—506 Montgomery Street
Bus.—137 Wooster St., N. Y.
Prop. by Joseph Jacobs

Novak, Miss Sylvia
Selling
Res.—486 Brooklyn Avenue
Bus.—Fulton & Hoyt Streets

Nurick, Henry J.
Married Engineer
Res.—830 Putnam Avenue
Bus.—2 Ocean Parkway
Prop. by I. Wiener

Phillips, Miss Mona
Unmarried Millinery
Res.—458 Eastern Parkway
Bus.—818 Nostrand Avenue

Rudick, Abraham
Unmarried U. S. Government
Res.—1616 President Street
Bus.—641 Washington St., N. Y.

Sarner, Jacob
Married Jewelers
Res.—1245 Eastern Parkway
Bus.—5 Beekman St., N. Y.
Prop. by Louis Kotimsky

Sarner, Max
Married Jewelers
Res.—770 St. Marks Avenue
Bus.—5 Beekman St., N. Y.
Prop. by H. L. Brainson and A. J. Stelzer

Shrager, Arthur M.
Unmarried Teacher
Res.—1045 St. Johns Place
Prop. by Emanuel Greenberg

Vogelstein, Henry
Unmarried Bank
Res.—1452 Sterling Place
Bus.—1 Wall Street, N. Y.

Weintraub, Miss Frances
Advertising
Res.—648 Greene Avenue
Bus.—52 Duane Street, N. Y.

Yanowitz, Herman
Married Yarns
Res.—501 Montgomery Street
Prop. by Benjamin Kaplan

Zeligman, Hyman
Married Leather
Res.—305 Linden Boulevard
Bus.—24 Ferry St., N. Y.

The following have applied for reinstatement as members of the Center:

Gottlieb, Henry
Unmarried Beer Garden
Res.—195 Utica Avenue
Bus.—195 Utica Avenue
Prop. by Joseph Jacobs

Silberberg, Louis
Married Cotton Converters
Res.—659 Ocean Avenue
Bus.—55 Leonard St., N. Y.
Prop. by Isidor Silberberg

EMANUEL GREENBERG, Chairman
Membership Committee

THE SABBATH

Kindling of Candles at 4:17 o'clock.
Friday Evening Services at 4:20 o'clock.

Sabbath Morning Services (Parsha Vayishlach) will commence at 8:45 o'clock. Rabbi Levinthal will preach on the Weekly Portion of the Law.

Junior Congregation Services in the Beth Hamedrash at 9:30 A. M.

Class in Ein Yaakob, under the leadership of Mr. Benjamin Hirsh, at 3:30 P. M.

DAILY SERVICES

Morning Services at 7:00 and 7:30 o'clock.

Mincha Services at 4:30 P. M.

(Continued from Page 15)

Dr. Goldstein preached from the Center Pulpit several times before and at all times presented a very thoughtful and inspiring message. He will speak this Friday night on the subject: "New Foundations of Marriage and Family Life".

We are confident that many of our members and their families will avail themselves of this privilege to listen to Dr. Goldstein's interpretation of this very interesting subject.

Rev. Samuel Kantor will lead the Congregational Singing.

You and your friends are cordially invited to attend.

THEATRE PARTY

Arranged by the
SISTERHOOD OF THE CENTER
Monday Evening, Dec. 10th

at the
MOROSCO THEATRE

THE GROUP THEATRE will present
"GOLD EAGLE GUY"

"Gold Eagle Guy" will take rank among the best of the Group Theatre Productions.

—Boston Daily Record
The success of the Theatre Party depends on your cooperation. Obtain choice seats by telephoning the chairman of the committee, Mrs. I. Fine (Nevins 8-9750) or the treasurer, Mrs. H. Rachmil (Nevins 8-4864).

BAR MITZVAHS

Heartiest congratulations and best wishes are extended to the following Bar Mitzvahs and their parents:

Daniel Shapiro, son of Dr. and Mrs. Jacob Shapiro, whose Bar Mitzvah will be held at the Center next Saturday morning, November 24, 1934.

Ephraim Goldberg, son of our Administrative Director, Mr. Joseph Goldberg and Mrs. Goldberg, whose Bar Mitzvah was held at the Center on Saturday, November 17, 1934.

IN MEMORIAM

It is with deep regret that we announce the death of

Samuel Halley

of 41 Eastern Parkway, who departed this life November 17, 1934.

To the family of the deceased and to the relatives and friends, the Center extends its sympathy and condolence.

EXPRESSIONS OF CONDOLENCE

Our sincere expressions of sympathy and condolence are extended to the following:

Mrs. Joseph Taborisky, of 631 Montgomery Street upon the death of her beloved mother, Sarah Moskind, on November 14, 1934.

Mr. Jeremiah Levy, of 1511 President Street, upon the death of his be-

loved mother, Bertha Levy, on November 15, 1934.

Mrs. A. Klein, of 614 Eastern Parkway, upon the death of her beloved father, Abraham Friedman, on November 14, 1934.

INSTITUTE OF JEWISH STUDIES TO HOLD NO SESSIONS NEXT THURSDAY

Thursday, November 29th, being Thanksgiving Day, there will be no sessions in any of the classes of the Institute of Jewish Studies for Adults. All classes will resume on the Tuesday and Thursday of the following week.

Celebrate New Years' Eve at the Center!

The Social Committee is now making elaborate arrangements for the
New Years' Eve Dinner-Dance and Entertainment

to be held in our Auditorium on
Monday Evening, December 31st

Arrange your New Years' Eve Party Now!
A most enjoyable evening is assured.

Price \$5.00 per person.

To Those Who Have Not Selected A Final Resting Place

AN opportunity is now afforded to provide a final resting place in one of the finest Jewish cemeteries in the city, at a price within the reach of the average person.

The Brooklyn Jewish Center offers to its members and their friends the private plots it has purchased on the old Montefiore Cemetery at Springfield, Long Island, at prices below the market value and upon convenient terms of payment.

It is both wise and economical to make provisions for a burial plot in advance instead of leaving it to a hurried choice on the part of a stranger or neighbor. Such

neglect often results in hardship, bewilderment and unnecessary expense.

Do not postpone action on this important matter in your life. Write TODAY for additional information, using the coupon printed below. Without any obligation, we shall forward an illustrated booklet giving full details regarding prices and terms of payment.



MAIL THE COUPON TODAY

BROOKLYN JEWISH CENTER
667-691 Eastern Parkway
Brooklyn, N. Y.

Please send to the address printed below your illustrated booklet giving detailed information regarding your private family plots on the old Montefiore Cemetery.

Name

Address

LUDWIG BOERNE – FIRST AMONG NAZI-BANNED AUTHORS

(Continued from Page 9)

Boerne had by this time become a journalist, and that his Jewish name might not impede his usefulness he, in 1818, embraced Christianity with the least possible degree of fervor. His enemies speak of his "conversion" in the same way as they refer to a similar incident in Heine's life. But these cases are somewhat different. Heine puts himself out of court by his cynical statement: "If I had been allowed to steal silver spoons for my living I should never have gone over to Christianity."

Besides, his was at least a mild case of apostasy, as it can hardly be said that Judaism ever ceased to mean something to Heine. Boerne, by his conversion went over from nothing to what for him was even less, and the consciousness of the importance and urgency of the political task he had set before him seemed to furnish a tolerably good excuse for the step.

WE must also take into account that it had become fashionable at the time for Jews to be baptized. Cohen, in his "Jewish Life in Modern Times," tells us that of the 3610 Jews who lived in Berlin in 1819, as many as 1236 became Christians within the next four years. He adds that from 1822 to 1840 there was an average of 122 Jewish converts a year, and that they included nearly every Jew who attained fame in Prussia at that period.

In Boerne's case the result was disappointing, for the Germans neither forgot nor would they let him forget that his name was really Loeb Baruch. "Some," he writes in 1842, "cast it up to me that I am a Jew; others forgave me the offence, and others again praise me for it, but they all think of it. I know how it is. These poor Germans! They live down in the basement, oppressed by seven stories of their social structure and it relieves their feelings to be able to speak of beings who live lower down still, in the cellar. Not to be Jews themselves consoles them for the fact that they are not even court councillors."

He did not wish to write as a Jew but as a German. So, on another occasion, he exclaims bitterly: "I wish I had the three louis d'or again which I had to pay the pastor for my Christianity. For eighteen years I have been baptized and it has done me no good. Three louis d'or for a place in the German madhouse."

I may add that unlike many converts he never reviled his former co-religion-

ists, with the exception of Jewish bankers like Rothschild, "the broker who negotiates all the state loans which supply to princes the power to defy liberty and deprive the people of the courage to resist violence."

Boerne's subsequent life becomes an uninterrupted struggle with the German Governments, particularly the Prussian, and the Press Police. The journals he founds are censored, suppressed: he himself fined, imprisoned, persecuted in every conceivable way; the Bundestag forbids the publication of all his works, not only of those he had already written, but knowing by that government prescience withheld from the "beschränkte Untertanen-verstand" what a man of his type will write in the future, they damn even the unborn children of his pen. He need trouble no more about writing: he cannot publish. After 1822 he spent the greater part of his life in Paris, where he died in 1837.

Boerne has not written a single book. He has "only tried his pen on different kinds of paper." This was partly owing to want of industry, due in turn, perhaps, to physical weakness, and partly to the superficiality of his knowledge. He makes no secret of the latter, but rather enjoys the idea of having to cover up his ignorance as an art critic, for instance, "by red, blue and green words." His novelettes show little narrative talent, and his dramatic criticism is often rendered worthless by the uncompromising political standpoint from which he considers even purely literary questions. He has little use for Heine, the poet, simply because Heine is an inconsistent politician whom, as such, he suspects of being capable of any form of political treachery. As a matter of fact Heine did soon after accept from the French Government what was nothing better than a bribe. Political reasons also completely obscured his view of Goethe. To him Goethe was first and foremost the intimate friend of the Duke of Saxe-Weimar, the courtier, the *Fuerstendiener*. As a patriotic German, and unlike Heine, in that respect, he never forgave Napoleon the invasion of Germany, and Goethe's nonchalant attitude on all questions relating to Napoleon shocked him

deeply. When, after 1815, the political and religious reaction set in in Germany, Goethe calmly looked on; for years he did not even read a newspaper amidst all the volcanic rumbling around him, and was much more interested in his collection of minerals than in the misdeeds of the Holy Alliance or the sufferings of the people. All this warps Boerne's judgment to such an extent that he finds it in his heart to speak of Goethe as "the man who for sixty years has been forging the handwriting of genius."

Boerne's true sphere is obviously that of the political missionary, and, if need be, martyr. He has something of the stern incorruptibility of the old Hebrew prophets and their singleness of purpose. His political message is everything to him; nothing else counts, nor has he any doubts that he is the man to deliver it. "Because I was born in serfdom I love liberty more than you do; because I have known slavery I understand liberty better than you do."

It is an open question whether the censors were not more afraid of such a man than he was of them. The very fact that the Bundestag had finally to resort to the extreme measure of silencing him altogether, seems to show that he was more than a match for the censor. When he edited various Frankfort journals, such as "Die Wage," he certainly succeeded in making the censor's life sufficiently unpleasant. His method was as follows. Before being sent to press the issue had to be submitted to the local censor who had the very appropriate name of Severus. The official would strike out certain passages. Boerne would then print the censored articles as originally written, with the result that the censor would lay a complaint against him, and the police would impose a fine. Boerne now had the chance he had been longing for. He appealed, and as his statement to the Higher Court was privileged, he could say what he pleased about the censor, and he said it with such frankness and so mercilessly that Herr Severus of Frankfort soon acquired, not only in Germany, but throughout Europe the reputation of being the most ridiculous fool in Christendom. In his

(Continued on Page 20)

The Jew Must Save Judaism

(Continued from Page 7)

individual as an instrument of salvation, in the same way as a system of philosophy usually does, by appealing to his reason to accept certain general principles or abstract truths. It always comes to him with a story about itself which he is made to feel is in a deeper and truer sense his story than the experiences that are confined to his person. In the course of that story there figure certain events, persons, places, objects, or, in brief, sancta, which come to possess a vital interest for him, since they belong to a history that he comes to look upon as his own. These sancta the people interpret, and these interpretations form the ideology and rationale of its existence and strivings. In the past, when everybody thought alike, one type of interpretation or ideology was enough to enable the sancta to help the individual orient himself to the world about him. One ideology, uniform and unchangeable, thus came to be regarded as indispensable to salvation.

NOW that such uniformity is no longer possible, there is the alternative of permitting different ideologies to be developed whereby the sancta, which have played an important part in the history of the people or church, may retain their place as sources of and occasions for ethical motivation and spiritual exaltation for individuals with different philosophies of life. The sense of unity and even of likemindedness is not contingent upon the sameness of interpretation, but upon the sameness of the constellation of realities interpreted. The latter sameness is far more unifying than agreement in abstract generalizations. If Jews will thrill to the sancta, or constellation of historical realities which figure in their tradition, and maintain those realities as centers of ethical and spiritual reference, no matter how far apart they are in their views about life — they will be sufficiently united to function in their collective capacity as an instrument of salvation to the individual Jew.

Assuming, therefore, that multiple ideologies are compatible with unity of group spirit, there remains the task of formulating in outline, at least, an ideology for those Jews who cannot align themselves with any of the existing groups, and who experience the

need of such salvation as the Jewish people in its proper capacity might afford them. Such Jews are sufficiently numerous and influential and deserve this consideration.

The principle underlying the ideology that would meet their need is that the traditional sancta must be kept within the focus of the Jewish consciousness. The interpretation, however, which is to be given to those sancta cannot be the one which they received in the past. Since any interpretation, to be valid, must coincide with the rest of one's thinking, it is essential that the ideas which form part of the Jewish social heritage be reinterpreted in the light of the modern world-outlook. If such reinterpretation is to succeed in bridging the gap between tradition and modernism, it must seek out from among the implications of tradition those which would reenforce the highest social and spiritual strivings of our day—the complete self-realization of the personality of the individual and the maximum cooperation among human beings irrespective of racial, political and historical divisions.

IT is from the standpoint of the foregoing postulates with regard to the need of revitalizing Jewish tradition that religion must continue to be the central identifying characteristic of Jewish civilization. The Jewish genius has always sought to express itself in religious terms; it has always sought to interpret every individual act and process, both natural and human, in the light of reality regarded as creative and meaningful. Like all other phases of human life, religion is subject to the process of evolution. Jewish religion should ally itself with the modern orientation toward religion as the spiritual reaction of man to the vicissitudes of life, and as the expression of the highest needs of his being.

The problem of Jewish religion will be considerably clarified, if we will take into account the distinction between personal religion and folk religion. Jewish folk religion consists in all those expressions of Jewish life, and all those forms for custom and law, through which the individual identifies himself with the life and strivings of his people. It is therefore to be expected that Jews will find in folk re-

ligion a common spiritual denominator. Personal religion, on the other hand, is essential for the world-outlook which each one is taught and encouraged to achieve for himself. Such an outlook every individual Jew would be free to develop in accordance with his own personal convictions regarding life and the universe.

JEWISH religion as a folk religion should find expression in the practice of the maximum possible number of Jewish religious customs and folkways compatible with one's circumstances. There can be no Jewish life without the use of Jewish symbols in the home and without the observance of Sabbaths, festivals and customs connected with birth, marriage and other vital events.

Yet traditional Jewish customs and folkways must be subject to modification, both in form and in motive, so that they may be observed sincerely and wholeheartedly by modern Jews. New folkways and customs should also be developed and sanctioned to give Jewish significance to numerous occasions in individual and social life at present not invested with spiritual meaning.

Jewish folk religion should find expression in the endeavor to render public worship as significant as possible by relating it to the ideology of the modern Jew and basing it upon the Jewish traditional forms as far as they are consistent with spiritual appeal.

It is a far cry from the simple Judaism of the past to the intricate program called for by Judaism as a civilization. Accustomed to think of Judaism as a form of truth, whether divinely revealed or humanly achieved, we conclude that complexity is a sign of artificiality. It is therefore necessary to recall that Judaism as a civilization is not a form of truth, but a form of life. The higher the organism is in the scale of life, the more intricate and complex its structure. To survive, Judaism must become complex. It must absorb some of the very forces and tendencies that threaten it, effect new syntheses on higher levels of national life, and enter upon a career which will set up new goals in the evolution of civilizations.

In sum, those who look to Judaism in its present state to provide them with a ready-made scheme of salvation in this world, or in the next, are bound to be disappointed. The Jew will have to save Judaism before Judaism will be in a position to save the Jew. The Jew

(Continued on Page 20)

Hitler—the Zionist Maker

(Continued from Page 6)

With the gift of assimilation that is supremely theirs, the German Jews are assimilating not only the Hebrew but even the English spirit that surrounds them. Their signs are in Hebrew and in English. The Hebrew signs of course, are done by those who know the language. The English, however, suffers, and at times you are struck by humorous Germanisms. Thus a physician's shingle announced that he specialized "in women and other diseases". Another sign directed you: "Enter Sidewise". A shochet from Germany, who was seeking the trade of English Jews, announced: "I kill myself daily."

The German Jews have entered almost every field of endeavor, business, banking, manufacturing, farming, cattle-raising. They have the great difficulty in transporting their money from Germany. As is generally known, Germany forbids the export of capital, and an emigrant can only withdraw a very small percentage of his wealth, and that only in goods—German goods purchased in Germany for export. That explains the fact, newspapers noted recently, that whereas in all other lands German exports were greatly reduced, in Palestine they rose about 60%. You must understand the suffering that would be endured by these German exiles did they refuse to take out goods or machinery in lieu of their money held in Germany. There is, however, in Palestine, a very energetic boycott organization, and its members are constantly on the watch lest some other Jews, not under this compulsion, break the boycott front.

It is not so easy, however, to understand the new barter arrangement made by the Anglo Palestine Bank and Germany for the sale of Palestine oranges to Germany in exchange for the sale of German goods in Near East lands. Off-hand, it does look as if Palestine is helping to destroy the efforts of World Jewry in breaking down the strength of Hitlerism through breaking down its economic strength. But the details of this transaction are not yet known, and we must have faith that the leaders of Palestine Jewry will not permit a breach in the boycott which to-day has the support of the united liberal elements throughout the world.

It would be interesting, too, to describe the transformation the German

influx has achieved upon Haifa,—which, of all the cities in Palestine has attracted the great majority of these exiles. I believe sufficient has now been told to show how Palestine has actually saved the lives of these thousands of our fellow-Jews, who otherwise would today be homeless and forlorn. But more than that, I believe sufficient has been told to show how Palestine achieved the miraculous and saved the lives of thousands of these sons and daughters of ours who were almost lost to all that is dear to the Jew.

There is an old legend of our people that when the Messiah will come the dead, who were buried in Galut lands, will roll under the earth until they reach Palestine, and there they will come to life again. Dead Jews, not only from Germany but from other lands as well, have come to Palestine. They did not roll under ground. They came by steamer and train. But dead Jews they were, dead to those ideals that were the symbols of Jewish life. The miracle has happened, and these dead, touching the soil of Eretz Israel, have become alive, alive to all that is best in the name Jew! That is, perhaps, the greatest miracle of all the miracles that Palestine has achieved.

Ludwig Boerne

(Continued from Page 18)

studies on "Das Junge Deutschland" Geiger gives us the text of a pathetic letter of resignation addressed by the Frankfort censor to the Senate of the city. It begins: "I am not exaggerating when I maintain that during nine years all our newspaper editors taken together have not made the fulfillment of my duty as censor so unpleasant, and I may say so hateful, as this one man Boerne, in five months."

"For some time," he continues, "many foreign newspapers have made the Frankfort censorship their laughing stock; my name has become the butt of the wit of English and French journalists and the execution of my duty is called a crime against the liberty of the nations." Evidently a dozen Boernes scattered through Germany might have done away with the censorship by doing away with the censors.

His political gospel, as set forth in his "Letters from Paris," (1830-33) is very simple: a republic for Germany. These letters aroused enormous interest and enthusiasm as the different in-

stalments appeared. In spite of what Boerne, in his despair, tells us about the German people collectively, they proved an inspiration to many, although they did not bear fruit until 1848, eleven years after the author's death. As the fever of the revolutionary period abated, however, and the Germans had a chance to read in cold blood what Boerne had said about them, they seemed to grasp the full meaning of his diatribes, not only against their princes, but against themselves, and they were deeply offended.

As was to be expected, the establishment of the Empire and the unification of Germany put an end to their interest in what appeared to be the mere journalism of the past.

The Jew Must Save Judaism

(Continued from Page 19)

is so circumstanced now that the only way he can achieve salvation is by replenishing the "wells of salvation" which have run dry. He must rediscover, reinterpret and reconstruct the civilization of his people. To do that he must be willing to live up to a program that spells nothing less than a maximum of Jewishness. True to his historic tradition he should throw in his lot with all movements to further social justice and universal peace, and bring to bear upon them the inspiration of his history and religion. Such a program calls for a degree of honesty that abhors all forms of self-delusion, for a temper that reaches out to new consummations, for the type of courage that is not deterred by uncharted regions. If this be the spirit in which Jews will accept from the past the mandate to keep Judaism alive, and from the present the guidance dictated by its profoundest needs, the contemporary crisis in Jewish life will prove to be the birth-throes of a new era in the civilization of the Jewish people.

CENTER PLAYERS

The Ghost Train will stop at the Center around the second week of January. The definite schedule will be announced in a forthcoming Bulletin. Meanwhile, rehearsals are in progress. There is still room aboard the special mystery train for two or three male passengers. Applications for the roles can be made on Tuesday, November 27th, at 8:30 o'clock.

Genizah Discoveries

(Continued from Page 8)

knowledge and understanding of the Jerusalem Talmud, a work altogether neglected in all ages. While the Babylonian Talmud was cultivated by the greatest minds and studied by the entire people, the Palestinian Talmud was even unknown to most scholars; only the bare text, and that corrupt, came down to us. The "Yerushalmi Genizah Fragments" edited by Professor Louis Ginzberg constitute the basis for the rehabilitation of that classic Talmud in Jewish learning. Professor Ginzberg has also published hitherto unknown Midrashim (homilies and Bible comments) of the early Talmudic period.

BUT in no other department of Jewish learning has the discovery of the Genizah been as epoch-making as in the history of the Geonim, the Heads of the Academies, and recognized authoritative spiritual leaders of all Israel. The centuries between the redaction of the Babylonian Talmud, in the fifth century, and the beginning of Jewish learning in the West, in the twelfth century, are one of the most obscure periods in Jewish history. These centuries produced religious movements such as Karaism and mysticism; they saw the beginnings of religious and secular poetry, and produced the vast amount of Responsa literature. Upon this period the most brilliant light of the Genizah is focused. The works of the greatest Gaon, Saadiah, in the tenth century, have come to light: his Biblical, Talmudic, liturgical, and apologetical works, as well as the works of other Eminences. But not only have the works of the great and famous been preserved in the Genizah, not only are we acquainted with the lives of the leaders and teachers, but we are given a glimpse, by means of documents, letters, and other records, into the kaleidoscopic life that the Jew lived in his home, in his community, and in the market-place, in Babylon, Syria, Palestine and Egypt. We see Jewish life in all its phases, we hear the cries of suffering and the voices of rejoicing; we are acquainted with the social, economic, and spiritual condition of the Jews, their beliefs and superstitions, and the intimate scenes of a remote past are made vivid to us.

Let us open two intimate family letters of many centuries ago. A lady,

by the name Maliha, writes to her brothers in excellent Hebrew with poetic embellishments. She and her small daughter Zoi had been away for several years in Byzantium. She is very homesick and longs to return to Egypt, to be with her beloved brothers. However, she is afraid to undertake the long journey by herself. She consulted a Scroll of the Torah for augury and received an ill-omened reply. She therefore pleads that one of her brothers come and fetch her home.

The second letter is from Donna Sura to her husband Solomon. He had left his home in Italy in order to escape certain taxes. And now the family heard that he intended to proceed to Turkey. The wife and children plead with him not to go away so far, but rather to return home. Several letters she had written previously went unanswered. If he persists in going to Turkey the family concord will be broken. There is a daughter grown up, beautiful and good, suitable for marriage. Their married daughter is in delicate circumstances, and must not be inflicted with pain and sorrow. People are already scandalizing them by saying: There is a respectable man leaving his wife and family and wandering about in the world (J. Mann: *The Jews of Egypt*, vol. 1, p. 241; vol. 2, p. 309).

The volumes of "Geonica" and "Ginze Schechter" by Professor Louis Ginzberg in New York; the volumes "The Jews in Egypt" and "Texts and Studies" by Professor Jacob Mann, in Cincinnati; the "Otzar Ha-Geonim" and "Ginze Kedem" of Dr. B. M. Lewin of Jerusalem; and "Mi-Sifrut Ha-Geonim" of Rabbi S. Asaf of Jerusalem, as well as the contributions of these and other scholars appearing in many scientific journals, show the richness of the Genizah material in this department of Jewish learning.

SIDE by side with the authoritative literature, the Genizah has preserved even the "heretical", "skeptical" works of "rationalists." One of these, Hiwi of Balkh, Persia, who flourished about 850, attacked the Holy Scriptures, propounding two hundred questions pointing out inconsistencies, declaring that God is not One but three; that He is neither Omnipotent nor Omniscient; that He is not always impartial and just, and does not even keep His

promises. He even published an "Ex-purgated Bible" for the use of schools. This "rationalistic critic" and others like him were answered by the great Saadiah, who refuted every one of Hiwi's statements. This work, "Saadiah's Polemic Against Hiwi Al-Balkhi," was edited and translated by Professor Israel Davidson, of New York.

Professor Alexander Marx, of New York, also brings to light, from time to time, documents of purely historical interest, Responsa, Letters, as well as material relating to Liturgy and Chronology.

THE Genizah contains many thousands of Arabic fragments, most of them written in Hebrew characters, dealing with Bible, Talmud and Codes, history, liturgy, philosophy, and many other subjects. Among the larger works written in Arabic is the "Book of Precepts" of the Gaon Hefez ben Yazliach, who lived in the tenth century, which for centuries was lost sight of. His work, enumerating and explaining the 613 commandments, is a storehouse of Law, philology and philosophy. It was much used by Alfasi, Maimonides, and even by the moralist Bachya ibn Pakudah, in his treatise "Duties of the Heart." The late Doctor B. Halper of Philadelphia published this work from the Genizah. Other Arabic fragments are from time to time brought to light by Doctor Gottheil of Columbia and by Doctor Skoss of Dropsie College, Philadelphia. The late Doctors H. Hirschfeld of London and Israel Friedlander of New York were specialists in this field of research.

Even non-Jewish scholars have found interest in the Genizah. Two Christian scholars, Doctors Charles Taylor and Crawford Burkett, of England, found several leaves upon which Hebrew was written, but underneath the Hebrew they discovered the Greek Bible translation of Aquila, a proselyte to Judaism of the second century who became a pupil of the famous Rabbi Akiba. Aquila gave an extremely literal translation of the Bible, rendering every particle and letter into Greek, according to the method of interpretation of his great master. This translation was used by Greek-speaking Jews for centuries. Several chapters from Psalms and Kings from these palimpsests were published by the two English scholars.

Numerous fragments, though not entirely new, are yet indispensable for establishing the correct readings of an-

(Continued on Page 22)

THE JUNIOR BOYS CLUB

The Junior Boys Club resumed its meetings early this season. They got down to business immediately and a new set of officers were elected. The new administration consists of the following officers: Eugene Koln, President; Irwin Lowenfeld, Vice President; Morton Goldman, Treasurer; Milton Gerber, Secretary; Herbert Simon, chairman of the Social Committee; Jerry Kurshan, Secretary of the Educational Committee.

The club has already had a number of interesting meetings including a social meeting with the girls' group, a pre-election meeting at which was predicted the outcome of the election, and a talk by Mr. Jackson Goldman, the new leader of the group, on "The Jew as a Liberal". Plans for future meetings include a Chanukah program and the premiere presentation of Herbert Simon's opus, "Murder While the Clock Ticks". Judging by the screams emanating from the rehearsal room, this should turn out to be a blood-curdling melodrama of the old school.

THE PEPS

The Peps, the Girls' Junior Club, has started its season with an excellent program of activities. The officers, Mildred Freedman, Irene Kantor, Mildred Teitlebaum, Jeanette Rosenthal and Doris Feinberg, together with the various committees, have many ideas for a successful year.

The Peps gave an excellent Novelty Party for the benefit of a Chanukah fund. There were two joint meetings

with the Boys Club, one a Social and the other a lecture and discussion on "The Jew and Liberalism".

For Thanksgiving, the club is planning to visit the theatre to see "Judgment Day" by Elmer Rice.

Chanukah is going to be celebrated in festive fashion. The Peps intend to issue a Chanukah Edition of its famous paper "The Peps Rally". In addition to this, there will be an entertainment with a joint Chanukah play, "The Unlighted Menorah" as the special feature of the evening.

CENTER CLUBS

Junior Boys Club—consisting of boys between the ages of 14 and 17. Meetings every Saturday night at 8:00 o'clock. New members are invited.

Junior Girls Club "The Peps"—consisting of girls between the ages of 13 and 16 years. Meets every Saturday night at 8:00 o'clock.

Boy Scout Troop—meets every Tuesday night at 8:00 o'clock.

Girl Scout Troop—open to girls 10 to 17 years. Meetings every Wednesday night at 7:45 o'clock.

MEYER AMSCHEL'S GRANDSON DIES

(Continued from Page 4)

"On the basis of what I have done in Palestine, I can tell you how, in my opinion, the National Homeland should be developed so that it may not collapse because of difficulties awakened by false hopes. Only then can the National Home take its fitting place in the world.

"You must see that the development of the present Palestine should be bound up with the past. The present and the past must be linked in the chain of our traditions. What can such a small country as Palestine, such a small spot, do in order to perpetuate its existence? You can perpetuate yourselves only by

basing your work on the foundation of our religion. The Torah—that was the only force that kept the Jews alive. Today it is still the pillar of all modern civilization and it will sustain us in the future if we obey its commands.

"The principles of our Torah are God, family, respect for parents, love for one's friend and love for the stranger. Our prophets proclaimed the great precepts of charity and mercy. It is our duty, therefore, to continue to uphold these moral principles, for only then can we take our place in the world as befits the descendants of the prophets."

GENIZAH DISCOVERIES

(Continued from Page 21)

cient texts. A young scholar, Doctor Michael Higger, a graduate of the Jewish Theological Seminary, has been devoting many years to publishing scientifically and translating the minor treatises of the Talmud. The importance of these treatises for the history of Talmudic literature lies in the fact that they are the first post-Mishnaic codes regulating specific Jewish practices and usages.

Professor Israel Davidson, in his introduction to the liturgical poems of Yannai (N. Y. 1919) says: "A generation has already gone by since the Cairo Genizah was rescued from oblivion. And though many great contributions to Jewish lore were made by the discoverer of the Genizah and his

followers, still no scientific body or individual Maecenas has as yet appeared, willing to make the treasures of the Genizah accessible to the scholarly world at large. Well cared as these manuscripts are in the great libraries of England (and America), their usefulness is nevertheless very limited as long as they remain shelved. Innumerable documents of the greatest importance in all departments of Jewish literature are waiting to be deciphered, elucidated and published."

The Maecenates have not yet arisen; Jews of means do not yet realize their duty to foster the new Jewish learning. The Genizah leaves are scattered and locked up in various libraries. The elder scholars, most of them nearing "three score years and ten" are con-

tinuing the atomizing of these treasures by working separately, independently, and the "scientific body" is still a desideratum. But a group of young men has arisen in the last few years, prepared and willing to take up the task, anxious for the opportunity to serve their people and their culture. These younger scholars have begun to challenge their elders, boldly disputing their sole right to the Genizah treasures. With zeal and self-sacrifice they are devoting their best years to unlocking the fascinating secrets of the Genizah. They are, by instinct and desire, interested in giving back to their people their spiritual heritage, enabling all to enjoy the full and ripe fruit of these discoveries.

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